Registered No. 17 of 1875.

The Bombay Guardian.

VOL. XXI.—New Series.—No. 2. SATURDAY, MARCH 13, 1875. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 10-7-0.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The *Times of India* justly protests against the habit of correcting Native servants by striking them. There are many servants, no doubt, who would rather be struck than have their pay cut. It is none the less inexpedient and objectionable. A certain percentage of the natives are a good deal below par as regards physical strength; a good many of them are suffering from diseased spleen or from some other organic disease, and what is intended for a light blow may cause their death. It is one thing to knock an Englishman down, and another to knock a Hindoo down; the Englishman gets up again, the Hindoo sometimes does not. Attention is drawn to this matter by the trial of Lieut. Crompton for having caused the death of his servant by what was thought to be a light blow. This occurred shortly after the murder of Mr. Reade by his Mahomedan servant, in revenge for a slight blow. The almost universal habit of giving opium to infants, to keep them quiet, and the way in which Hindoos at night are often crowded into a small room from whence the air is excluded, and the habit of covering the mouth and the whole head at night, thus compelling themselves to inhale their own empoisoned breath, reduce many of the natives to the mere semblance of life, a mere shell, shattered by a slight blow. This should be borne in mind by muscular Englishmen. There is something far better than the habit of striking, and even that of fining Native servants; and that is the exhibition of kindness, the manifestation of a real interest in them. Selfishness causes many to look upon their servants simply in the light of servants; but Christian love teaches us look upon them as human and accountable brings. It is not enough that we are just in our dealings with them; Christian kindness should be shown them. There are two things that easily disgust Englishmen; one is, arrogance, the other is, servility. But should there not be allowances made for them? We have often been surprised to see how much masters seemed to expect from their servants; nothing less than perfection, in fact. They expect to be understood by them, even when they speak to them in a language that no mortal is acquainted with. They would repudiate the application of the same standard to themselves.

—There was a very good attendance at the Annual Meeting of the Bombay Tract and Book Society, in the Free Church, March 5th. The Report, read by the Secretary, Rev. C. W. Park, will be noticed by us when it appears in print. The circulation of vernacular tracts was a good deal curtailed through the want of funds for printing. Dr. Murdoch, of the Christian Vernacular Education Society, was present and pointed out a number of particulars in which this Society had led the way in India, at the time when the Rev. R. W. Hume was Secretary; 1, in selling vernacular tracts, 2 in the improved style of getting them up, 3, in building for itself a Depository; and subsequently, in the matter of colportage. Interesting addresses were made by the Rev. Messrs. Deimler, Urquhart, Harding, and Dr. Wilson, by Capt. Oldham and Mr. J. Morris. Rev. G. Bowen was in the chair.

—The *Times of India* calls attention to one of the unfortunate results of the Government Educational system; the pupils turned out in such numbers are not able to obtain the employment for which they are exclusively fitted:—

"As most of these young men receive their training in some of the numerous Government schools in the country, they consider the Sirkar is bound to give them employment. In other words their argument is this: You have taught me English, therefore you must enable me to support myself by my knowledge of English. And such firm root has this idea taken in their minds, that if they fail to obtain any place under Government, or in the numerous private offices, they have a grievance, and hate the rule which has treated them with what they consider to be gross injustice. And while educational establishments have everywhere been multiplied, all others have been reduced and where, twenty years ago, seven writers were employed there is now but work for one."

Everything in the organization and management of the department of Government instruction is calculated to give the pupils an overweening idea of the importance of the instruction they are receiving, and the more intensely bitter is their disappointment when they find that they have become unfitted, rather than fitted, to earn their bread. In many instances they become enemies of the State and help to spread a feeling of disaffection. Government ought to understand what it is about. Its better course would be to teach the million to read, write and cipher, to encourage the establishment of industrial schools where men may learn trades. The well-to-do classes are abundantly able to procure for their children a higher education.

—There is a certain luxury in the consciousness of being virtuous, and sinners are not willing to forego this pleasure. Of course they do not take the same view of things that the Lawgiver does, and do not go in for anything like whole-hearted obedience and out-and-out goodness; they have adopted a sliding scale, and where they stop that is virtue. Not to go so far as somebody else; this is their virtue and here they get their sip of self-complacency. A man steals but then he does not rob poor widows, or there is something else he does not do, and so he gets his consciousness of virtue. Men gamble, but they do not play for such ruinous stakes as some do; after an hour spent with a friend, a first-rate fellow, they go home with a few pounds transferred from the pocket of their friend to their own, and congratulate themselves that they are not as some other heartless gamblers are; at all events they do not cheat at cards, not they. They look with horror upon a man who has been guilty of cheating. Public indignation is just now aroused by the detection of an officer engaged in this bad business. But little is said about the selfishness that finds pleasure in gambling. The axe needs to be laid at the root. There are thousands of sharpers in society, who were led into their present unscrupulousness of villainy by the habit of gambling. We cannot conceive of a man who gambles and who at the same time loves his neighbours as himself. *Obsta principiis* is a rule that comes in here.

—In one of our Sunday-disregarding mills a sad accident occurred last Sunday. When the bell rang at noon, a body of men at work in a tank began scrambling over the parapet wall, when the wall gave way precipitating them to the bottom of the tank, 60 feet deep. The result is 3 men killed and a large number wounded. The mill is known as Manockjee Petit's.

—The Turkish Government have given a statement of their reasons for refusing the deputation of the Evangelical Alliance an audience with the Sultan. Such an audience has frequently been granted by the greatest sovereigns in Europe, and there was nothing unusual in the request. The Turkish Government says the request is without precedent. A good many things are probably without precedent in Turkey, which the country would be all the better for having. The grievances, say the statement, have no serious foundation: the persons arrested were Ottoman subjects who by changing their religion sought to evade military service. "It is well known," concludes this document, "that religious liberty is practised in the widest acceptation of the term." If this is well known to the Sultan, he is probably the only person in the Empire who is acquainted with it. If religious liberty is on such an assured basis, it is difficult to see what harm could have resulted from hearing what the deputation were prepared to submit.

—We have been favoured with a copy of the Kolapoor Mission Report. The Rev. Mr. Wilder, so long single-handed in this mission, has now a number of colleagues. The mission staff consists of Rev. Messrs. Wilder, Graham, Hull and Barker, and their wives, and Rev. G. W. Seiler. Rutnagherry is also occupied. The Report exhibits a good measure of activity in the various departments of open-air and chapel preaching, teaching, tract and Bible distribution, etc. Mr. Wilder has prepared a commentary on Luke, which the Bombay Tract and Book Society will shortly publish. We place in our Miscellany an interesting extract from

this Report. Five adult conversions are reported. The number of communicants is 32.

—THE interest of the Baroda investigation was suspended on Saturday last, a Native holiday, and the occasion was "improved" by a cheeta hunt. The cheeta (a sort of panther) accompanies the huntsmen, and when a deer is seen is let loose; it pursues and springs upon the deer, which is presently lying in its gore; the gallant hunters hasten up and cut the throat of the panting deer, a bowl of the blood is given to the cheeta, which is then taken back to its cart. Then another cheeta is let loose on another deer. Such is the day's sport. We do not enjoy the description of it. When we remember the strong feelings that the Guzerati people have against taking life, we cannot but regret that Englishmen should go in for these thing in that locality, or, for that matter, anywhere. We have good arguments to justify the taking of animal life for the support of man, but these arguments have very little effect when the Natives see Europeans engaging for the mere sport of the thing in such bloody work.

—WE have much pleasure in acknowledging receipt of the Report of the American Mission among the Marathas. It exhibits very encouraging progress. For many years the membership of the churches of the mission varied very little; but in the last two or three years the increase is marked. During the last year 126 have been received in the churches on profession of their faith. The present number of church-members is 793. There are 22 churches, almost all of them in rural districts; their contributions amounted to Rs. 2,267. The Christians reside in 132 villages. We hope to return to this Report shortly and notice it more in detail.

—WE have been favoured with a copy of the American Madura Mission Report. We have not yet had time to read it, but we see that there has been progress. In the 32 churches there are 1,773 communicants, a gain of 140 over the year 1873. The contributions of these churches amounted to Rs. 4,027. There are 152 congregations, numbering 7,820. At the Madura and Dindigul dispensaries 28,439 patients were treated, about half of whom were new patients. Four branch dispensaries have been established and ten young men are studying medicine under Dr. Chester. We will return to this report shortly.

—WE acknowledge with thanks the "Indian Traveller's Guide" for March, published at the *Bombay Gazette* office, price 8 as.

—WE acknowledge receipt of the January number of the *Indian Evangelical Review*. It has papers on the following subjects: Wurm's Indischen Religion; The Syrian Christians of Malabar; A Christian College for Southern India; Native Christians in Bengal; Christian Propagandism; Bible Colportage in W. India; Notes and Intelligence.

—THE building specially erected in Liverpool for Messrs. Moody and Sankey's meetings has cost £3,500, holds 11,000 persons, and was opened for preparatory services on the 5th ult. On Sunday, 7th, Moody and Sankey began their meetings, but the building was not near large enough, and additional meetings had to be held outside. What was particularly noticeable was the large proportion of young men present. There has been a wonderful revival in Leeds, where the Rev. W. H. Aitken has been much used of the Lord. It is said that night after night 50,000 (out of a population of 280,000) have been listening to the preaching of the Gospel. At his closing meeting, Mr. Aitken said:—

"As a Churchman, he rejoiced that this work had begun in the Church of England, and that the Nonconformists of Leeds, forgetting the coldness and sin which had disgraced the Church in time past, and had really caused the alienation of so many from her communion, had manifested such a loving, Christian spirit. He said that beneath the cross of Christ there was common ground on which all who loved the Lord Jesus Christ could unite to do his work, and described the present work of grace as God's great Liberation Society for the emancipation of souls."

—WITH reference to the four months campaign in London, Exeter Hall has been taken for the Central Noon Prayer Meeting. Besides Agricultural Hall, other large halls in other parts of London are being sought for, and it is proposed to erect some temporary structures where no buildings sufficiently large can be obtained. Among those who have this matter in hand we see some well-known names: John Sands, Hugh Matheson, S. Morley, M.P, W. MacArthur, M.P., Geo. Moore, Thomas Stone. There was a crowded meeting of ministers and workers with Moody and Sankey in Freemason's Hall, Feb. 5th, for Conference regarding the four months' proposed services. Mr. Moody said that when the meetings were held in churches all the space was taken possession of by the Christian people, and the careless could not get in. 'The success of the meetings prove their failure, because we cannot get at the class of people we would like.' From the 1st of January last, Messrs. Moody and Sankey refuse to receive anything from the sale of their hymn-books; they have requested the publishers to hand over the royalty upon them to Mr. Hugh Matheson, to be applied to charitable objects. Mr. Moody said at the Conference:

"We must expect opposition. If you think that a great work is to be done here without opposition, you will be greatly mistaken. The opposition will be bitter, and you had better count the cost before you begin. We would like you to stand by us right in the thick of the fight; not to go into it, and then when it has become warm to leave us. There will be many bitter things said, and many lies started, and, as some one has said, a lie will get half round the world before the truth gets its boots on."

THE *Lucknow Witness*, in the article on "Charity" to which we have already referred, denounces as "thoroughly false" the following observations of ours:

"There have been some very devoted and pious persons in the Romish Church, such as Fenelon and Madame Guyon; but we find them in conflict with their systems, and persecuted on account of their opposition."

The following is a quotation from the Editor's Preface to the Life and Religious Experience of Madame Guyon by Upham, the English edition:

"To have done what she did, against all hindrance of malice, disappointment and power, is enough to prove her to have possessed ability of the highest order, and to have done these deeds as she did them, shows that the root of the matter was in her. The friend of Fenelon, like him she was persecuted for the truth's sake. Having really too much light for a disciple in the Roman Church, yet she had not strength to escape from it, and found her tomb in it. That church can fairly claim no glory from Fenelon and Pascal and Arnauld and Madame Guyon. These are enough to show us that great light may exist in great darkness, and great love in an atmosphere of internal chilliness. Louis XIV. and his abetters, Popes and Bishops, were more right in discerning the tendency of such views than those who held them. They were essentially antagonistic to Romanism, and must have developed more and more into division. So far as Fenelon and Madame Guyon diverged from received Romanism they were Protestants, and, as such, Louis XIV. and Bossuet condemned them,

We have read Upham's Life of Madame Guyon three times, and we are of opinion that the above characterization by an English clergyman is correct.

WE are indebted to a friend for the following extracts from a private letter received from a friend at home:—

"How marvellously the doctrine of righteousness by faith is spreading. From Australia there come reports of a conference for believers, where there was most powerful and lively teaching on the subject, and of its being received by Christians with *such* thankfulness, just what they were panting after, yet had not dared to think was for them in this life. How strangely blind we have been! A "veil upon our hearts" as we have read the Scriptures.

Since returning from the Continent I see how greatly the truth taught has been advancing. In our far-away ——, where nobody seemed to know anything of religious movements out of Scotland when we left, I found, on return, that several were earnestly enquiring about these things, and the ministers (some at least) beginning to preach against it.

The same in ——; godly ministers opposing, (but they won't oppose long, I dare to predict) and others enquiring. "So mightily grows the word of God and prevails."

But now I want to ask you—if you have got the full blessing, or are expecting it, the definite anointing and baptism of the Holy Ghost? This is evidently, from the Scriptures, beyond and above the step of consecration and trust in Jesus Christ for deliverance from sin. This is the "power" for service, and the Apostles received it *after* having passed on from the state of simple forgiveness, "clean every whit," to the fuller life of joy and praise. In like manner their converts: a crucified and risen Jesus, believed on, brought them into full consecration and gladness, but it was still later that the Holy Ghost fell on them as on the Apostles at the beginning. This is evidently *the* blessing that is needed to stablish us in the faith, and to enable us indeed to be "witnesses."

Our Lord Himself, though He did no sin, needed this baptism for the work of His active ministry. This is, evidently, what many who had previously "reckoned themselves dead indeed unto sin through Christ" received at the Oxford Conference. Hence the largely increased blessing attending their labours; Mr. Varley, for instance, having hundreds of souls aroused under his preaching, at Toronto, where, perhaps, they had been in tens and twenties before.

Many, I know, in England or elsewhere, are panting for another "gathering together with one accord" of the Lord's people, to seek this glorious baptism for themselves. A correspondent in the *Christian* exactly expressed my feelings when he said that he believed many were saying like himself:

"My all is on the altar,
I am *waiting* for the *fire*,"

and urged another Conference on the Oxford pattern, perhaps at Cambridge. I see one is being projected, a monster one, and to which, it is said, many hope to come from even thousands of miles distant.

Truly, these are wondrous days. Is our Lord's coming very near? Surely it must be, for "when the Lord shall build up Zion, He shall appear in His glory." My own belief is that the Times of the Gentiles have run out and the Times of Israel begun, 'and if the diminishing' of the latter have been the riches of the world, how much more their fulness'?

You know how prophetical students, Jewish rabbis and others, have alike been long pointing to these times as the close of the Gentile Dispensation. Now, it seems to me that as the Times of the Gentiles began gradually, the Apostles only turning to the Gentiles by degrees, as they

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were rejected by the Jews, so will the Times of Israel probably enter gradually.

You will be noting the increased interest in the Assyrian and other explorations and excavations. Here again, we seem to have a sign of the times. "When the time to favour Zion, yea the set time is come, thy servants take pleasure in her stones and favour the dust thereof."

Once more, how marvellous the spirit of unity being poured upon the churches, a thing done so suddenly and unexpectedly as to amaze Christians as well as the world.

Yet is not this a very special sign? "Thy watchmen shall see eye to eye, in the day when the Lord shall bring again Zion"—evidently real watchmen, but who, yet, did *not* see "eye to eye" before. "When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."……

I am only lightly balanced as to health; a feather's weight might turn the scale. But if it be God's will, He can give me full strength for work. My mind has long been working on James v. 14., and it is my deepening conviction that Christians ought to resort to the 'prayer of faith' for healing, when sick. I suppose you have read of Dorothea Trüdel's work at Mannedorf? God seems to have given the same gift of healing in a very striking manner to Carl Andreas, a German gentleman, now in London. I hope to see him, if in London. He has written me a long letter, telling of wonderful cures—but as yet the faith of Christians is very low on this point. I am earnestly praying for light, for my mind is worked on the subject for the last two years and C. Andreas seems to have come in, quite like an answer to prayer. But I do not see my way to a full faith yet."

WE take the following from a letter from Bangalore, March 2:

"Our new place place of worship on St. John's Hill, being at length completed, was opened on 28th ultimo. At 11 o'clock the morning service commenced with singing and prayer, after which a collection was taken up; then brother Hard, assisted by brother Jeffries and myself, dedicated the building to God as a place of worship according to the forms prescribed in the discipline of the M. E. C. The dedicatory service over, Brother Hard preached a most powerful and impressive sermon from Rev. i. 5, 6: "Unto Him who hath loved us," &c. Prominence was given to the truth that *Christ is salvation*. It was felt by all to be a time of unspeakable blessing and refreshing, and while the preacher spoke of the "sacrificial" and *personal* love of Jesus, nearly all the congregation were in tears. At the close the preacher asked all who loved Jesus and knew their sins forgiven to stand up. The majority of the congregation arose with great promptness, many of them with streaming eyes. They were requested to keep standing, while with great power and deep feeling those who were willing to seek pardon were urged to arise also. Audible prayer arose from many believers present that God would draw reluctant hearts. After a little pause several arose. Then followed prayer for these, two of whom professed to be made happy in Jesus. The morning service was now closed and some began to leave the house, but so many lingered and seemed unwilling to leave a place that had proved as the "very gate of heaven to their souls" that some time longer was spent in testimony and prayer. The testimony was very good, some telling of a new impulse in the divine life received while there. Others bore testimony to their personal joy and experience of the saving power of Jesus during months, weeks, or days past.

The evening service was announced for 6-30 o'clock, but by 6 the place was so full that Brother Hard suggested that I should improve the time by holding a Love-feast, which was done, and during 30 minutes a considerable number spoke joyfully of their experience of the love of Christ, two or three sometimes rising at once. Then the collection was taken up, followed by the Sacrament. After which Brother Hard preached with thrilling power on the words, "Look unto me and be ye saved," &c. Is. xlv. 22. After the sermon I exhorted a little and called for seekers. Four came forward, and sought and found peace in believing.

During the day affectionate remembrance was made, at the Throne of Grace, of our beloved Superintendent, who is so soon to be in England and take part in the grand attack on London.

Our new place is cool and pleasant, light, and cheerful; size 30×70 in the clear. Cost about 830 rupees, looks well and with ordinary care will stand for fifty years.

We understand that Rev. Mr. Hard preached four nights at Pothinore, on his way to Bangalore, and *twenty* professed to find salvation.

The Bombay Guardian.

SATURDAY, MARCH 13, 1875.

PAUL, THE CHRISTIAN'S PATTERN.

I.

PAUL exhorted his converts to follow him, to study him and walk after his pattern. The exhortation occurs repeatedly in his writings. Let us glance at these repeated references to himself as one whom God had raised up to be a pattern to the Church; we may find reason to believe that there is a profound significance in this, as applicable to ourselves as it was to the first disciples.

In 1 Cor. iv. 16, we read: "Wherefore, I beseech you, be ye followers of me." The 'wherefore' here refers to the fact that Paul had begotten them in the Gospel. In xi. 1, of the same: "Be ye followers of me, as I also am of Christ." In Phil. iii. 17: "Be followers together of me, and mark them who walk so as ye have us for an ensample." In Acts xx. 35, Paul says to the Ephesian elders: "I have shown you all things how that so labouring ye ought to support the weak." The Thessalonians had made haste to imitate him; he says, 1 Th. i. 6, "Ye became followers of us and of the Lord."

The Lord Jesus is himself our example. "He that saith he abideth in him ought also so to walk even as he walked." "Be ye followers of God as dear children." "Christ suffered for us, leaving an example that ye should follow his steps." "I have given you an example, that ye should do to one another as I have done unto you." But Jesus differed from all his followers in that he was holy, harmless, undefiled and separate from sinners. He was without blemish and without spot. He had no inracinated sins to contend with; no wrong mental habits, no evil imaginations, no inbred corruption. We note then the wisdom and condescension of God in that he was pleased to give us an example in the person of one who had experience of our fallen nature, and in whom grace met and battled with all manner of sin. God gave us not only his immaculate Son, to be our pioneer in the way of life, but took the chief of sinners, a blasphemer, and injurious and a persecutor, and gave us in him a perfect pattern of what he would have us to be. Men would urge the impossibility of conformity to the Son of God; their faith would fail at the demand of a transformation so great; wherefore God is pleased to take one of themselves, one whose nature presented as formidable difficulties as that of almost any man, show what the grace of Ged can accomplish in him, and bid the sinner avail himself of the same all subduing grace and follow Paul as Paul followed Christ.

Paul was not merely a pattern apostle, or pattern preacher, but also a pattern Christian. Christian means Christ-like; and in Paul we see how we are to be made Christ-like. How much depends upon the conception which the convert has of what God expects him to be, upon the standard which he sets before himself to be—not approached merely, but—embraced. Too often, he allows the Gospel to be interpreted to him by the half-believing, half-hearted members of the church in which he is received; he forms his conception of what is expected from him by those poor attainments in which his fellow-Christians are complacently resting. But let every man who confesses Christ as his Saviour and Lord, know and understand that Paul is set before him as the pattern to which he is to be conformed, and as an example of what God is willing to do for him. If there are some Paul-like men in the church to which you belong, mark them and imitate them; let them help you to imitate Paul; seek to outstrip them even in the imitation of Paul; and if you wish to have the smiles of heaven resting sweetly on you, seek to outstrip Paul in the imitation of Christ. Mark them who walk so as ye have us for an example. "Know ye not that they who run in a race, run all, but one receiveth the prize? So run, that ye may obtain." Jonathan Edwards explains this passage thus: On the supposition that only one man of all now alive should obtain the prize of divine favour, I resolve to be that man. The point which we wish to impress is this, that God has given to the church, and if to the church then to every individual member, an embodiment in Paul of what he wishes each disciple of Christ to be; and that it behoves us to study the life and character of Paul, not merely that we may find something there to admire, but that we may get the same characteristics formed by divine grace in ourselves. As Nathanael was an Israelite indeed, so Paul was a Christian indeed, the type of a believer.

GLEANINGS IN EPHESIANS.

The spirit that now worketh in the children of disobedience. ii. 2.

Worketh in; the same expression which we had in i. 19, used there to designate the operation of God, and often used in Paul's epistles to designate the work of the Spirit of God in the heart. The operations of the divine Spirit do not overmaster the consciousness, and are recognized by faith. Sinners are unaware of the operation of the Satanic spirit in themselves, because they are unbelieving. Men think that only the most monstrous and exceptional crimes can be regarded as Satanic; but this is not Satan's thought of the matter, and it is not the truth. It is no gain to Satan to lead men to do deeds that excite the horror of mankind; it is a victory for him when he can get men separated from God without bringing upon them the stigma of society. If he had not tempted Eve with forbidden fruit, he would not afterwards have wrought in the heart of Cain the wrath that spilled the blood of Abel. He is called the prince of the power of the air, to show that his empire is co-extensive with man; wherever there are men to breathe this air, there is the dominion of the Serpent. But men say, We are not conscious of the operation of another spirit in ourselves, and when we sin it is of ourselves that we do it. Well, the Bible does not teach that the sinner is conscious of the operation of Satan. But then no man unerringly knows why particular thoughts come into his mind at particular times, and no man is competent to say that diabolic power has nothing to do with them. It would not at all answer the purpose of the great deceiver that his work should be recognized by the subject. One thing is evident to the sinner, sooner or later: it is marvellously easy to sin, and marvellously difficult to overcome sin. A little child can sin; but all the powers of the entire human family would fail to set that child free from the fetters of sin when once they have been fairly formed. The doctrine of demoniacal agency in man is everywhere advanced in Scripture to show the exceeding sinfulness of sin, and the folly of man in sur-

rendering himself to such a mighty being as the god of this world.

Among whom we all had our conversation in times past. 3.

It is interesting to see how completely Paul had done with the middle wall of partition. Not only are saints one, but sinners are one, whether Jews or Gentiles.

Fulfilling the desires of the flesh and of the mind.

This is the reign of Satan, The sinner imagines himself to be enjoying fulness of liberty. But he is forging his own fetters under the eye of his master.

Children of wrath.

Because children of disobedience.

Hath quickened us together with Christ. 5.

How could God love us when we were dead in sins? Christ is the form that divine love took in order to descend to the depths of fallen humanity; and Christ meets all the demands of the divine perfections against sinful humanity, leaving the love free to reach the vilest and the best. But the love of God is life divine and the quickening that accompanies faith in the crucified One is the substitution of Christ-like affections for the lusts of the flesh and mind.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—An interesting event took place here in Mangalore on the 11th February in connection with the Basle Society's Mission. It was a Mission Festival, to give a solemn thanksgiving to the Almighty and everlasting God for all his mercies and benefits shown to his church during the last year. At the appointed day many of our Mission Christians, together with Pastors, Native Pastors, and Catechists arrived here. At 9 A. M. the bell was tolled and all gathered in the "Shanti Chapel" at Balmattah. The Litany was commenced by the singing of a hymn, by the "Shanti choir." Then the Rev. Thomas Walz gave an interesting address about "Balmattah," that is our "strong fortress." He was followed by the Native pastor Diego Fernandez, Catechist Charles, and the Rev. H. Daimelhuber; these three read some passages from Scripture and prayed to the Lord that He might bless and guard His sheep from all troubles, and gather many a heathen to his fold; at the end of every address, was sung a hymn by the "Shanti choir"

And at half-past 1. P. M. our evening service commenced by a prayer and Litany, then the Rev. J. Brigel gave an address about the establishment of our Mission Festival at Mulkey in the year 1859, and the extension and the improvement of the congregation in South Canara, in things temporal and spiritual, and showed this festival to be an emblem of the future great festival in the Kingdom of God. Then the Native pastor Sebastian Furtado gave an address about the "love of God;" the Rev. F. Kittel gave an explanation of the 10th verse of the 12th chapter of 2 Corinthians, then Catechist Israel Aaron besought the assembly to pray for him and his labour among the heathen. He was followed by the Rev. B. Graeter, who read Zech. xii. 6 and exhorted the congregation to pray for the extension of the Gospel preaching. Then the Native pastor Daniel Aaron spoke about the "Foxes which destroy the bud of the true vine;" afterwards Rev. A. Männer read from Mal. iii, 1 and showed an impressing example to it; then the Catechist J. Kamsika exhorted parents to protect well their children and not provoke them to wrath. The Rev. Mr. Riller closed the service by a solemn prayer. Thus the Lord gave us an occasion to meet each other in His name. "Behold how good and how pleasant it is for brethren to dwell together in unity."

I remain, your's
A Christian Friend.

Mangalore, 2nd March 1875.

TAMIL TRACTS AT MADRAS.

Sir,—The translation of a selection of very excellent tracts from the New York Methodist Tract Society's List was undertaken in January by P. B. Gordon, Esq., who is a local preacher in the Madras Circuit. A man of fifty years of age, brought into a glorious experience of salvation during the past twelvemonth, and a thorough study of the languages of India for many years, is now being utilized, as he has charge of the Tamil preachers, and preaching in the Circuit. He was impressed with the power of the tracts placed in his hands by his pastor, and was moved by the Holy Spirit to begin their translation in terms which the common people can read gladly. They lead to a present salvation —Jesus "mighty to save now."

60,000 pages have been printed in January. The list thus far is of 4 page tracts.

No. 1—"A Plain Question"—leading the inquirer to Christ.

No. 2—"Come to Jesus"—by Dr. T. L. Cuyler.

No. 3—"The Value of Christ's Precious Blood."

No. 4—"Faith and Good Works"—a tract putting aside the latter as a ground of salvation and explaining the former.

No. 5—"A Voice from One in Heaven"

The printing of these has been obtained much more cheaply than is usual, because of the constancy of employment given to a special printer. New editions will be struck off as required. The work is well done. The translator is recognised as one of the finest Tamil scholars in Southern India. 4,000 pages may be obtained for Rs. 5 of the Secretary of the Methodist Tract Society of Madras, viz. Mr. H. Wallace, Anderson Street, Madras.

The translator is now engaged in translating a longer tract of very great value, viz. "The Supreme Deity of Christ Proved"—a sermon by Rev. Elijah Hedding, D. D., Bishop in the M. E. Church.

H.

Epitome of News.

Saturday, March 6.

—*Times of India;* Madras, 5th: The Madras Government have received the Secretary of State's sanction to Mr. Parkes's scheme of the Madras harbour. Mr Parkes intends to construct two stone piers 1000 yards apart, and to connect these by another pier in seven fathoms water, with an entrance of 450 yards wide, and 170 acres enclosed. The whole to cost 56 lakhs.

—With regard to the murder of Mr. Reade it is now said that the servant had been grievously cheating his master, and that the latter had threatened to go into the accounts the next day.

—*Bombay Gazette;* Baroda, 5th: "To-day neither the Gaekwar nor H. H. Scindiah appeared in Court. The man who was asked by Rowjee to get goldsmiths to make ornaments after his windfall from the Gaekwar was examined, and his statements were corroborated by the goldsmiths, who identified the jewellery they had made for Rowjee. A number of other witnesses were examined, among them Akbar Ali and Mr. Crawley-Boevey, but no statements of any great importance were elicited from them. The Court has been adjourned till Monday. To-morrow morning there will be cheetah hunting."

—A part of the ceiling in one of the rooms of the Mint fell on Thursday last, severely injuring three men, a European and two natives.

Monday, March 8.

—*Times of India:* "Rangoon, 7th: When the Expedition was near Manwyne, four marches from Bhamo, a hostile demonstration was made. This was on the 22nd February. Mr. Margary went ahead, reconnoitring, and entered the town, when he was treacherously murdered. The remainder of the party were attacked by one hundred Chinese hillmen, when it fell back, and arrived without further loss at Sekkaw, Bhamo. Mr. Elias started for the southern route, but the Chinese authorities stopped him from going further than Mynemow.

—Extraordinary frauds have been committed at Calcutta by two strangers, a European and an East Indian woman. They have been since arrested at Bhopal. They took in largely nine tradespeople.

—The *Pioneer* has heard that "public opinion has emphatically condemned the manner in which Serjeant Ballantine thought fit to cross-examine Colonel Phayre. Cross-examination, as practised by a master of the art, has become one of the most serious abuses of the English law. That men, who are gentlemen in the ordinary relations of life, should cease to be so in the performance of a particular professional function, is one of the mysteries of the subject which outsiders cannot hope to fathom; but something would be gained if lawyers could only be made to understand how, when they cross-examine witnesses in a deliberately offensive manner, they are regarded by cool spectators with the same feeling excited by the spectacle of a cabman ill-using his horse, of a miner beating his wife, or of any other cowardly and malicious proceeding."

—A correspondent of the *Indian Statesman*, speaking of a meeting of the Daivadnya caste at the Sunkersett house, says: "With reference to Ganpat Mahadevrao, the news of his having embraced Christianity was made known to the meeting, and the members were prohibited from holding any kind of religious or social communication with him."

—*Lucknow Witness:* "The fourteenth annual meeting of the Foochow Mission of the Methodist Episcopal Church, a report of which has just reached us, contained some things which will be of interest we think to many in this country. It was held at Siek-keng, a town on the sea-coast 60 miles south of Foochow. And here were gathered 60 Methodist preachers of various grades. Some of them had travelled, largely in the rain and through sand and mud, 260 miles to reach the place, but counted themselves well repaid by the meeting. It was held in the large Ancestral Hall of the village, a substantial building of granite, seating 400 people, where the ancestral tablets of the inhabitants are kept. The free permission to use the hall indicated no little friendly feeling toward the Christians on the part of their heathen neighbours.

The various services were marked by deep spirituality and sustained enthusiasm. 208 communicants knelt at the Lord's table. One old man, seventy-eight years of age, had walked 27 miles to be present on the Sabbath. The members of the Mission Churches were found to number 1,728, being an increase during the year of 228. Of adults there were baptized during the year 175, of children 47."

Much progress has been made in the matter of self-support.

—Same; Calcutta: "The ladies who visit the drinking saloons in Bow Bazaar continue to report encouraging success. One man has closed his shop, and hopes are entertained that another will do likewise. The sailors, however, are puzzled to know why such extraordinary efforts are made to keep them from drinking, and to induce the saloon-keepers to quit the business, while a canteen is publicly kept at the Sailors' Home for the special purpose of furnishing drink to the inmates."

—*Dnyanodaya*: "Recently a young Maratha of our acquaintance lost a near relative. He arranged with the *wani* of the village to make a feast for a thousand people at an expense of Rs. 200. This young man could hardly have been persuaded to spend two or three rupees for books for himself and family, and thinks a fee of four annas per month for his boy in school a heavy tax. But the expense of this feast is incurred without a word of complaint. The excuse for this is that custom demands it. But what is a wrong custom that it should be permitted to tyrannize over men at this rate? Reform cannot advance in this country till there are more men who will dare to oppose wrong customs. There are a few now who try their actions by the *law of right*, not by custom; which is often only another name for the opinion of unthinking men.

"Unhappily there are too many among the native Christians who have not yet come to a right understanding of this subject. With sorrow we have seen that some of them still incur heavy debts on the occasion of the marriage of a son or daughter; making expensive feasts, or giving rich presents to their friends. Sometimes those already burdened with debts, which they cannot pay, in this way add to their obligations fifty or a hundred rupees. They either do not see the dishonesty of such a course, or are too weak in character to resist it. They still plead custom as their authority. They have not cast out "the old leaven" of Hinduism, so as to "keep the feast with the unleavened bread of sincerity and truth" (I Cor. v. 7, 8). If such men could hear the remarks that their friends make about them, their ears would tingle."

Tuesday, March 9.

—Speaking of Major Harbord, cashiered for cheating at cards at Monaco, the *Times of India* says: "If there is any difference at all between the thief who puts his hand into your pocket and steals your watch or your purse, and your *friend* who filches your money from you, in thousands possibly, by cheating you at cards, it is certainly in favour of the thief. The latter when caught is treated as a felon, and we know of no rule of common sense, if society is to have any protection

at all against members of its own body, why card-sharpers should be shown either leniency or consideration."

—The death of General Sir Hope Grant is announced in this morning's telegrams. The *Times of India* takes the following particulars of his career from *Men of the Time*:—"Grant, Lieut.-General Sir James Hope, G. C. B., fifth son of the late Francis Grant, Esq., of Kilgraston, N.B., and brother of Sir Francis Grant, P. R. A., born in 1808, entered the army in 1826, as cornet in the 9th Lancers, and served with distinction as Brigade-Major to the late Lord Saltoun in China. He served with his regiment at Sobraon, and commanded it during the greater part of the campaign in the Punjaub in 1848-9, including the battles of Chillianwallah and Goozerat. He became Brevet-Colonel in 1854, and in 1858 was promoted to the rank of Major-General, and nominated a K.C.B. "for his eminent services in command of the Cavalry Division at the siege of Delhi, and in that of a division at the relief of Lucknow under Sir Colin Campbell, as also in the subsequent operations at Cawnpore." He commanded the British Forces throughout the campaign of 1860 in China, terminating with the capture of Pekin, for which he received the thanks of Parliament, and was nominated a G. C. B. In 1861 he was appointed Commander-in-Chief at Madras, with the rank of Lieut.-General, and in 1867 he succeeded Sir Richard Airey as Quarter-master-General at Head-Quarters, whence he was transferred in 1871 to the command of the division at Aldershot."

—The death of Sir Arthur Helps is also announced. The following particulars are from the same source:—Helps, Arthur, born about 1817, was educated at Trinity College, Cambridge, where he graduated B. A. in 1838, entered the public service as private secretary to Lord Monteagle, whilst Chancellor of the Exchequer, and was appointed Commissioner of French, Danish, and Spanish Claims. He afterwards acted as private secretary to Lord Morpeth (the late Earl of Carlisle), whilst holding the post of Chief Secretary for Ireland, and succeeded to the office of Clerk of the Privy Council, on the retirement of the Hon. W. L. Bathurst in 1859. He has composed "Essays written in the Intervals of Business," published in 1841; "Henry II.;" "Catherine Douglas;" "The Claims of Labour," in 1845; "Friends in Council" (1st and 2nd series); "Companions of my Solitude," in 1850; "The Conquerors of the New World and their Bondsmen," in 1852; "The Spanish Conquest of America," in 1855-61; "The Life of Pizarro, with some account of his Associates in the Conquest of Peru," in 1869; "Casimir Maremmas," in 2 vols.; and "Brevia; or, Short Essays and Aphorisms," in 1870; "Conversations on War and General Culture;" "Life of Hernando Cortes, and the Conquest of Mexico," 2 vols.; and "Thoughts upon Government," 1871.

—The *Times of India* has nearly two columns of telegraphic matter from Baroda. We abridge: Damother Punt was called. For a long time he gave his evidence in a low tone, with eyes cast down. Serjeant Ballantine asked that he should be made to speak up, and look His Highness Mulharrao in the face.

Examined by the Advocate-General, he said: I am a Brahmin by caste, and was in the service of the Gaekwar as Private Secretary. I became Private Secretary three and-a-half years ago. I had to pay the wages of sepoys and the allowances to Kushbines, or persons who make displays, and also to persons employed in the Shikar department, and such other work; also private expenses according to His Highness's direction. I have seen both Yeshwantrao and and Salim in attendance upon the Maharajah. I remember being directed by the Maharajah to give arsenic to Salim. The Maharajah said—"Get two tolas of arsenic for itch," and he directed me to write a note to the Fouzdaree department. (Note produced.) He said the arsenic was for medicine for his horse. It was dated 4th October. From the Fouzdaree I did not get any arsenic. I then directed that some arsenic should be brought from Nooroodeen Borah. Nooroodeen was formerly connected with the dispensary at the palace. I gave it to Salim. After I had got this arsenic and given it to Salim, I was directed by the Maharajah to get one tola of diamonds. When the Maharajah ordered me to get the tola of diamonds, he told me to give them to Yeshwantrao.

And so on, many particulars about the poison and the diamonds, and about the behaviour of the Gaekwar when the report of the poisoning got abroad.

It appears (says the *Bombay Gazette*:) the Gaekwar gave up Salim and Yeshwuntrao readily enough to the British authorities, but not before having cautioned them not to divulge anything. The afternoon was taken up in the exposure of the Gaekwar's secret accounts, from which it appeared that Salim and Yeshwuntrao were in the habit of receiving sums of money from the Gaekwar for improper services, the payment of which was cunningly described in the accounts as payments for goods, fruits and fireworks supplied by Salim and Yeshwuntrao, although neither ever had anything to do with supplying these articles.

—The Pope last month entered St. Peter's for the first time in 54 months. He has been playing prisoner so long, yet the world moves on all the same.

—The *Sind News*, noting the departure of the Rev. Mr. Sheldon, of the Ch. Miss. Society says; "Mr. Sheldon's departure will be regretted by all classes of the community; unassuming and unobtrusive, he has done his Master's work with Christian humility and meekness; his childlike simplicity, mingled with an earnestness of purpose which showed the depth of his solicitude in behalf of the spiritual welfare of those whom he ministered to, won upon the affections of all; and while his zeal and abilities earned for him the esteem of those with whom he was thrown into contact, his truly Christian principles gained for him their love and their regard."

—A letter in the *Indian Statesman* speaks of two accidents on the G. I. P. Railway line, at Kussara and in the vicinity. No lives were lost.

—The *Bengal Christian Herald* speaks of the Annual Meeting of the Calcutta Wesleyan Missionary Society. R. B. Chapman, Esq, Secy. to Government of India, presided. The Rev. J. Richards read the Report, which spoke of additions to the church, both from Europeans and Bengalis: "For Europeans, services have been held in Sudder Street, in the Fort and at Dum Dum. For Bengalis services have been held in Taltollah, at Chitpore and Barrackpore. At Bancoorah the connection of the Wesleyan body has ceased, owing to a representation from the Church Missionary Society that two Missions could not find sufficient scope for their Missionary exertions at that place. The Wesleyan Missionaries acted nobly in retiring from that field, and founding a Mission in Vishenpore; all business arrangements have been amicably settled, and the Church Mission has paid all the money expended by the Wesleyans on Mission buildings.—The Anglo-vernacular Schools at Taltollah and the other stations have been maintained in a state of efficiency by the Bengali brethren under the supervision of the Senior Missionary. The systematic reading and exposition of the word of God in these schools have been blessed to the pupils, and the school rooms have also been utilised as preaching chapels to the adult population in the afternoons."

Wednesday, March 10.

—*Bombay Gazette*; Baroda, 9: "Damodhur Punt's examination was continued to-day, and he gave more revelations of the way in which the Gaekwar's private accounts were cooked. The cross-examination by Serjeant Ballantine was very severe, but not much was elicited. He acknowledged he had no written authority from the Maharaja for the falsification of the accounts, but in his subsequent examination he said that the Gaekwar never wrote any orders. He denied having got up the whole story to accuse the Maharaja. In the afternoon Hemchund Futtychund, jeweller, was examined. He had made certain statements to Mr. Souter. He contradicted flatly everything he had formally deposed to, and said he had been made to sign the deposition because of Police *zoolum*. This man contradicted himself repeatedly in Court, and probably he will be committed for perjury. He is one of the witnesses who have been left at large. Hemchund's examination will be continued to-morrow forenoon. The Gaekwar was present throughout the day."

—*Times of India*; Damodhur Punt's examination: "On the two occasions in which I got arsenic from Nooroodeen I did not pay for it. No money has been paid for it. Nooroodeen was promised that the business of the Sillikhana should be given to him. After the report of the attempt to poison he asked Rs. 200 from me. He said—"The Borah in the Camp wants the money, and that if you want the name that has been entered to be concealed he must have Rs. 200" I said to Nooroodeen, Borah—"Pay the money out of your pocket, and then the amount will be allowed to you in the Sillikhana business which it is proposed hereafter should be given to you." I remember hearing that Colonel Phayre was suffering from a boil. It was in the month of September last year. I heard of it because Salim mentioned it to the Maharajah. I was present at the time and I recollect he said—"Colonel Phayre has a boil this size (pointing with fingers to his head)." That he got Rowjee to apply a plaster to the boil, and Rowjee put on the plaster a pinch of arsenic. After the plaster was applied he felt a burning sensation, in consequence of which he took it off. About this time I was told to get other medicine prepared by the Hakimjee or physician. The Maharajah said—"Send to the Hakimjee for some large ants, serpents, and the urine of the black horse." I gave orders to have these things got. I got a small bottle from the Hakimjee. Goojaba Khanvelkur brought the bottle as I said yesterday. This is the same bottle as I spoke of yesterday. I gave the bottle to Salim. I know that the Maharajah used to receive information of what went on at the Residency. Notes used to be sent to the Maharajah by Rowjee through Salim. I know this, because the Maharajah used to direct me to read them, and I read them and then tore them up."

—Among the changes at St. Peter's, Mazagon, since the Cowley fathers took charge, the following are noticed by a correspondent of the *Statesman*: "Firstly, I have observed wafers as used in the Roman Catholic Chapels, substituted in lieu of the wheaten bread during the administration of the Holy Communion; and secondly, the young ladies' confirmation class, which has been held on Monday days during the Lent season, have been enjoined the duty of confession, or to explain more fully, they have been kindly asked to take a retrospect of their past lives, and call to remembrance all their ungodly deeds which they have committed, and after committing the same to paper submit it to one of the fathers. On Easter Sunday the choir will appear for the first time in cassocks and surplices."

Thursday, March 11.

—In a notice of Sir Hope Grant the *Bombay Gazette* gives in this reminiscence of 1857: "In the affair of the 19th of June, when the rebels attacked in great force the rear of the camp, the safety of which had been entrusted to Brigadier Grant's charge, the 9th Lancers and the Guides suffered very severe loss. Colonel Yule of the Lancers was killed, and the Brigadier himself had a narrow escape. 'As long,' he says, 'as daylight lasted, we drove the rebels back; but when darkness ensued they got round our flanks, and two of my guns were in the greatest jeopardy. I, therefore, collected a few men together and charged the enemy. A sepoy within five yards of me fired at my horse, and put a bullet through his body, close to my leg. I felt that my poor charger had received his death wound; yet he galloped on fifty yards through the throng of rebels, and then dropped down dead. I was in rather an awkward predicament—unhorsed, surrounded by the enemy, and, owing to the darkness, ignorant in which direction to proceed—when my orderly, a native sowar of the 4th Irregulars, by name Rooper Khan, rode up to me, and said, "Take my horse—it is our only chance of safety." I could not but admire his fine conduct. He was a Hindoostanee Mussulman, belonging to a regiment the greater part of which had mutinied, and it would have been easy for him to have killed me and gone over to the enemy; but he behaved nobly, and was ready to save my life at the risk of his own. I refused his offer; but, taking a firm grasp of the horse's tail, I told Rooper Khan to drag me out of the crowd. This he performed successfully and with great courage.' Modern war could hardly show a more splendid instance than this of chivalrous devotion on the part of the soldier—Rooper Khan, we are glad to say was promoted and decorated for his conduct—and cool courage and readiness of resource on the part of the officer."

—*Indian Statesman*; Baroda, 10: The examination and cross-examination of Futemchund was concluded to-day. The witness denied all knowledge of matters implicating the Gaekwar, and insisted that his accounts were falsified, and other pages inserted with fabricated items.

The President put searching questions to the witness, but the latter adhered to his statements, adding that the Police were continually worrying him.

The next witness was Nanajee Vithul, head of the Gaekwar's jewellery department. The next witness deposed that according to direct instructions from Damodhur Punt, he purchased two lots of diamonds from the last witness and paid for them. Two yads were given, but Damodhur Punt called for them after the Devalee, and destroyed them. The witness was cross-examined regarding his treatment at present, and said he was under the custody of the Police still.

—*Bombay Gazette;* Baroda, 10th: Hemchund Futteychund's examination and cross-examination lasted all the forenoon. He gave some extraordinary contradictory evidence, and the wonder is he was permitted to leave the Court without being committed for perjury. He went so far as to say he did not know any Hindoostanee, though on the previous day the interpreter asked him the first few questions in that language. He asked innocently, What is Hindoostanee? What sort of a language is it?

Nanajee Vithul's examination lasted the afternoon. He deposed to receiving diamonds from the previous witness.

—*Times of India*; Madras, 10: Mr. George E. Bird, Civil Service, Head Assistant to the Magistrate of Coimbatore, shot himself on Monday with a pistol. The occurrence was possibly accidental, but the deceased had been dispirited from bad health.

A Government experimental farm is to be started at Mysore. A graduate of the Royal Agricultural College at Cirencester is shortly expected as Superintendent.

—The divorce case of Elphick *vs.* Elphick and Short came on before Mr. Justice Turner in the Allahabad High Court on the 3rd instant, when a decree *nisi* was granted, with Rs. 3,000 damages and costs. The damages, if recovered, are to be settled on the children.

—*Deccan Herald:* "As a specimen of what is instilled into the ears of the 'simple faithful' of the confessional, we may quote from Cardenas—'Servants may secretly steal from their masters as much as they judge their labour is worth more than the wages they receive.' In reading this sentence from the Rule of Faith to a friend, he exclaimed—'in good earnest, one of my servants who is quite punctual in going to confession, has been reducing this literally into practice. I have detected this servant robbing me to some considerable amount.' Your servant acted upon principle, said we, and is an apt scholar; the priest shrives him and receives his boon. Another lesson taught is, 'A woman may take the property of her husband to supply her spiritual wants, and to act as other women:' that is, women who are more punctual in confessing to the priest than men are, may rob to pay holy father confessor. The doctrine that the rebellion of Roman priests is not treason because they are not subject to civil Government, is taught in every variety of phraseology. Without multiplying these examples, we may add one as a climax: it is found in Busembaum and Lacroix Theol. Moral. Vol. I. P. 295 and reads thus:—In all the above cases where a man has a right to kill any person, another may do it for him if affection move the murderer.' Now, has paganism, counting in even Sodom and Gomorrah, anything to equal such moral teaching as this which is instilled into the ears of the masses at the confessional? Let intelligent men and women beware, for, how they bid God speed to those who come unto them bringing this doctrine; 'for he that biddeth him God speed is partaker of his evil deeds.'"

Friday, March 12.

—It is stated that the sale of liquor licenses by auction in Bengal has had the effect of increasing the revenue without increasing the consumption of liquor.

—*Times of India*; London: "I was present at the public day at the R. M. Academy, and saw the Empress, looking, in my opinion, twice as handsome as when I was presented to her at the Tuileries just twenty years ago. She was as bright, happy, and healthy-looking as her best friends could desire.

The Prince Imperial came out seventh in a class of 34, and won his place by sheer hard work unaided by any favouritism. I saw him drill the battalion, and he handled it in a manner which even a captain in the regular army might envy."

—In the same is an account of the foundering of the str. *Hongkong* (London to China) in the Red Sea, Feb. 23. Sad to tell, a lady and her five children were drowned: "Captain Cunley assisted the lady passenger with her five children into the starboard quarter boat, which was in charge of the chief officer. She had in her Mr. Frank Murphy, chief officer; Mrs. Walton, her five children; Edward Pitman, the chief steward; Mr. Phelps, third steward; Wm. Phelps, fourth engineer; Jas. Stag, butcher; and Stockington, chief cook. This boat, however, unfortunately got entangled in some of the ship's tackling, and was dragged down with the sinking vessel. Every effort was made to save Mrs. Walton and her five children, especially by the captain, who, when picked up, was in a most exhausted condition. Had it not been for the excellent discipline observed during that short time, it is hard to say how many more would have perished, for it was only between eight and ten minutes after striking that the gurgling waves closed over the ill-fated vessel."

One of the boats did not reach Aden till the 27th.

—Deaths last week, 431.

—The distribution of prizes to the pupils of the Byculla Schools by H. E. the Governor of Bombay took place yesterday evening.

—The steamer *Deccan*, with the English Mails, left Aden for Bombay, Wednesday, 10 P. M.

—The survivors of the ship *Euxine* have been committed at Singapore to take their trial for murder. It will be remembered that the men being without food drew lots, and eventually one of their number was killed and partially eaten by his comrades. One of them gave the following detailed description of the affair in his evidence before a committing magistrate at Singapore:—"The Italian himself, one night, had said to witness it was better that they should draw lots; it was better that one should die than all of them. Witness himself made this proposal to the second mate, next morning, but he said he could not hear of it, whereupon Muller lay himself down upon the thwarts, and said if any one would kill him he would die for the rest; he made the same offer three times that day, but no notice was taken of him. On the last day that they were in the boat, they again made the proposal about drawing lots to the second mate, and he at first refused, but after repeated urging he consented, and the lots were drawn. Sticks were cut, about three inches long, and were held by the second mate. After the shortest stick had fallen three times to the Italian Shufus, he said he would die, although Muller even then offered to take his place if the Italian would kill him. After praying some time, he quietly lay down of his own accord in the bottom of the boat. Witness, after describing the positions occupied by himself and the other prisoners, from which it appears that the second mate was looking over the stern of the boat, says that Muller killed Shufus by cutting off his head, while the rest saved the blood and all drank of it. The knife used was a common sheath knife, which remained in Muller's sheath, after the boat capsized. Witness and the other seamen helped to cut open the body, but the second mate did not help, though he ate of the flesh along with the rest. The same day, while it was still daylight, they were picked up by the ship *Java Packet*."

—The new Emperor of China is not four years of age, and is named Tsay Tien.

—*Overland Mail:* Marriage with a deceased wife's sister has again been disapproved by the House of Commons. The votes were 142 for, 171 against.

Colonel Sir W. F. Drummond Jervois, R. E., is appointed Governor of the Straits Settlements, in succession to Sir Andrew Clarke.

Sir Garnet Wolseley goes temporarily to Natal to look to the defence of the colony. He will act as governor, pending the arrival of the new Governor to take over charge from Sir Benjamin Pyne. There is great excitement in the colony about Langalibalele.

The St. Ives election is declared void, Mr. Praed's friends having systematically "treated" electors. Mr. Praed (C) will contest the constituency again, opposed as before by Sir F. Lycett (L).

—Here is what Dr. Kenealy's own paper, the *Englishman*, says about him: The feeling almost of adoration in which Dr. Kenealy is held throughout England was curiously illustrated at Stoke, where a noble lady, with her son, came from Cheshire, and she immediately fell on her knees and kissed his hand, while tears were in her eyes and her voice trembled with emotion. Dr. Kenealy was deeply and marvellously affected. He was so overpowered that he could not speak for some time; but when he did he presented Mr. Guildford Onslow to her, whose hand she shook heartily. The whole scene was one that can never be forgotten. Dr. Kenealy, after that, proceeded with his lecture to the great audience in the Town Hall, which was thronged to suffocation. Dr. Kenealy goes to the House of Commons with the express determination to destroy the Whig and Tory conspiracy against the people; to found, with the assistance of the Magna Charta Association, a great, powerful, honest, and determined English Party, of 50 or a 100 people's representatives; and, with these under his banner and leadership, to sweep away for ever the two family factions who have possessed themselves of England so long, and so loaded her with debt, that even to live becomes a matter of the hardest difficulty. And let no man despair that Dr. Kenealy can do this. This man showed himself in the Court at Westminster to be an avalanche, who bore all before him; and we believe that, within ten years, he and his Magna Charta will rule England for the people and the people only. Oh! what a splendid consummation this will be.

—*Bombay Gazette*; Baroda, 11: After the examination of some unimportant witnesses, Bhow Poonakur was examined. He said he visited the Residency in connection with business of the son of the Nawab of Surat, a British ward with property at Baroda. He acknowledged that he was in the habit of giving information to Colonel Phayre, and said his information about the supposed contents of the poisoned cup was received from Bapoo Sahib, son of a kept mistress of Khunderao's. He used to call daily at the Residency between ten and eleven in the forenoon. He said he did not hear of the attempt to poison Colonel Phayre till the following day. In cross-examination he stated that during the last Commission he had three or four cases against the Gaekwar, and denied that Bapoo Sahib had made claims to get the Baroda throne.

Colonel Phayre's cross-examination was continued after Poonakur's. He refused to give up the original Resolution of Government dated 4th May 1872. Thereupon Serjeant Ballantine read what purported to be a Resolution severely censuring Colonel Phayre's conduct in Scinde, but Colonel Phayre said Serjeant Ballantine's version contained many important omissions.

In his subsequent examination by Mr. Scoble, Colonel Phayre said the Government's censures had been published during his absence from India, but on his return from England he at once wrote explanations, in consequence of which he was completely exonerated. He afterwards received the Residentship of Baroda, an office superior both in emolument and responsibility to the appointment he formerly held on the Scinde frontier.

Gujanund Vithul was the next witness. He described his proceedings regarding witnesses and sealing the books of the palace, and denied that the Police had made false entries in Hemchund's books or had been guilty of *zoolum* on anybody. In his cross-examination reference was made to his share in the Koth Succession Case, with the view of showing he had a penchant for making false evidence, but he managed to answer the charges well.

Mr. Inverarity was robbed yesterday and his papers stolen.

—Same: "Lord Salisbury has approved of the project for the construction of the Elphinstone Dock, which was recommended by the Government of India.

—William Clark, the engine-driver of the train that lately ran into a trolly on the Rajpootana State Railway, killing a European and a native, has been sentenced to six months' imprisonment.

—I seldom preach anything but Jesus. I think the cross above all things adapted both to convince and to convert. The cross resisted contains threats compared with which the curses of the law are only weightless wishpers. I think the love of God is the sole spring of holy living. Keep the wondrous, wondrous, wondrous cross before the people, and you will never ask for less than entire and absolute consecration. In the cross God gives all, and at the cross He demands all. The highest standard is less difficult than the lower; it is easy to swim right in the heart of a mighty current. "God must be all—*W. Lamb.*

—There is no other selfishness so utterly stony-hearted as the selfishness that sometimes springs from grief. Black is a fit emblem of selfish sorrow. It absorbs all light and reflects none. It has unlimited capacity for being uselessly ministered to, and none at all for ministering to others. It arrogates to itself the right to involve others in its own misery, and the sadder it can make them, the better its turn is served. Beware of this. Now while you so need pity and consideration, be pitiful and considerate to your friends, and lighten as far as you can the pain and anxiety they feel on your account. Have compassion on all little children that you meet, and utterly refuse to carry about with you a gloom that shall throw a shadow over them. Somebody has a right, just now, to expect help from you. It will be sad if he suffers because you are too much occupied with your grief to notice him. Satan is busy among the souls committed to your care. He will gain some of them if you relax your vigilance while you nurse your sorrow. If your wound rankles while you fight, fight none the less, for the ever-busy enemy none the less needs to be met.

Miscellany.

—Report of Woman's Work in the Meth. Episc. Mission in N. India, Moradabad :

The parents of the girls do not very thoroughly appreciate the benefits of female education, so, often for every trifling reason remove their girls from the schools ; then every year the older girls leave on account of their marriages, so that it is seldom that we can retain the same girls long enough to see the results we desire.

The medical women have been busy in their work and have had no lack of opportunities to work among the sick. One of them has been for several weeks at work in the villages, going from place to place where there were sick ones who had no other means of securing medical aid. This kind of work does much in opening the way for the other Bible-women.

AMROHA :

Several have been baptized and many of those who had before been called Christians have become more firmly established in the truths of the Gospel, and in the customs inculcated by Christianity.

SUMBHAL :

After long and persistent effort we have succeeded in opening a school for high-caste Hindoo girls. As there was no Hindoo woman in the city who could teach the girls, a woman was sent from Moradabad, one who had been taught in a Mission school there. She was a Brahmini, and it was supposed that she would be gladly received by those who had expressed a desire to have their daughters educated. But they at once said, "This is not a Hindoo woman, she is a Christian dressed like a Brahmini to deceive us, and she has come to make our girls drink water from her cup and thus break their caste." They would not therefore recognize her until a Hindoo from Moradabad who knew her assured them that she was an otthodox Hindoo and they need not fear. More than fifty different girls have been connected with the school since its commencement. Several of the older ones after having learned to read have gone away to other places to live. There are now twenty-five girls in the school, all of whom are learning to read, knit, and sew. The Bible-women visit the school regularly to give religious instruction and to teach the girls to sing.

A second school for Hindoo girls has been opened in another part of the city, but it has not become very firmly established yet. The school is held in the house of a Christian woman, and as soon as the girls begin to read and seem really interested in learning, some one is sure to circulate a report among the parents to frighten them, and then the girls are all kept at home, for a time at least. The report that all the bright, smart girls are to be sent to America is a most effectual one to frighten both parents and children. Although the people have often been told that there is no money to defray such expenses, and no demand in America for such girls, yet they believe that in some way we are expecting to gain profit by the education of their daughters, and they are not ready for the sacrifice.

BAREILLY :

The Orphanage work of the past year has been much as in former years. Our number now is 154, the same as at the close of last year. Twelve of our girls have married during the year, nearly all of whom are now engaged either as mission teachers or zenana workers, while three of our number have died, each of consumption.

KHERA BAJERAH :

A few months ago three persons of this village became Christians, and on their baptism the boys and girls both deserted the schools, and for a time the girls' school was entirely broken up. The excitement was very great, and no one could be persuaded on any account to send their girls under the influence of Christians, not so much for fear of their becoming Christians as a desire to show their displeasure on account of the converts made, and because they being Christians claimed the right of drawing water from the public wells as formerly. When, however, the difficulty had been amicably settled, and it was decided that the Christians should have water as before, the excitement passed away, and the people requested not only that the school established some years ago should be re-opened but also that a second school in another part of the village should be opened. Both these schools are doing well, and now more than forty girls are under daily religious instruction.

NYNEE TAL :

A family of ten resident in the bazar were at the close of the season baptized. They have been for a long time under instruction, and though some months previously they had broken up their idols in the presence of their neighbours they could not until recently have the courage to come out and receive Christian baptism. We hope they may be indeed a light in the midst of the surrounding darkness.

GURHWAL :

According to last year's Government report only one male in every twenty-two can read, and of females one of every seventeen hundred and fifty-six.

LUCKNOW :

The zenana work this year is more prosperous and more interesting than ever before. We have been admitted to many high caste Hindoo families that have been closed to us, places we have for years passed by, only to look up along the dreary walls and wonder when the time would come that we could go in and talk of Jesus. Many such homes are now open to us, where the women not only learn to sew and knit, but to read, write, and sing Christian hymns. In some houses we meet ten or twelve women, in others three or four, and in many only one. We visit some houses where they do not yet care to learn, but will hear us read Bible stories and sing, and talk about the Saviour. We believe there are many women who have accepted Christ and are truly converted, though they dare not outwardly confess Him ; we see such a change in their lives, and know them to stand severe trials and temptations with Christian fortitude. They say, "It never has been so before, but Jesus helps me now ;" still they are not baptized, to speak of it at present in their families would be to have them turned out into the streets, where ruin only awaits them. But the leaven is working, the time is surely coming when they will be able to confess Christ publicly by baptism. There are many interesting cases we might relate had we the space. One of a priestess who became so interested in the hymns she heard sung on the roadside by some of our Bible-women, that she followed them about from place to place, and finally brought them within the sacred precincts of the temple, where many were worshipping, and asked them to sing and talk to them. She grew more and more earnest every day, often came to our house, and attended prayer meetings, and we believe she was truly converted and lived up to the light she had ; she said she could never worship idols again, but had not courage to give up her position in the temple, as it was her only means of support, and so she remains in an unhappy twilight trying to serve God and mammon.

—*Advance* : "The life of Mrs. Mary Spaulding, which closed at Ceylon, October 28th, 1874, was of a sort to merit special mention. One of her younger co-labourers there writes :

"The days of her pilgrimage were eighty years and four days. Few servants are privileged with such a lengthened term of service for the Master, and I believe that no missionary of any society or country has ever exceeded the fifty-four years and eight months which she enjoyed in a heathen land. Reaching Ceylon in February, 1820, with her husband, she, whom the doctors prophesied "would live but a year or two," has outlived her husband by more than a year. With this fact known, why should so many parents in America cherish the feeling that to send a son or daughter as a missionary to a heathen land is little less than murder ? The conditions of life in a foreign and tropical country are slightly different from those in cooler countries. But such a happy acquiescence in those conditions as Mr. and Mrs. Spaulding exhibited, would have lengthened and glorified many a life which has otherwise been cut off prematurely. But the end has come. At the close of this eventful term of service, after the prayers and the few heart-felt words have been uttered, and we have laid the body away to its rest—we turn away from that double grave beneath the cocoa tree at Oodooville where Levi and Mary Spaulding repose, and what are our thoughts ?

Chiefly these two : What an honour—surpassing all the honours which men can bestow—is this of spending one's entire life in humble, constant toil in the effort to Christianize an idolatrous race ! And secondly : What a glorious hereafter has dawned upon this beloved couple ! The Jubilee of the Oodooville Girls' Boarding-School occurred in June of this year. With this school Mr. and Mrs. Spaulding have been connected for the past forty years. There had been connected with it from the first, five hundred and thirty-two pupils, of whom three hundred and eighty-three became church members. What precious sheaves gathered for the Master !"

—Same : The *Standard of the Cross* speaks the truth, we are sure, when it says :

We have known men, thoroughly earnest, who through some morbid influences have allowed their zeal for Christ to be wasted in dealing sharp blows upon some opposite system, and have only used their religious enthusiasm when they could be of service as iconoclasts. Yet how much higher in Christian stature is that follower of Christ—how much braver that soldier who has carried on his spiritual warfare out in the midst of the sin and indifference of the masses ; who has had his controversies not so much with brethren in the household as with the unbelief and coldness of the world ! How much truer is that pastor to the high office of the bishopric of souls, who has found his work in leading a flock to the most restful pasturage, rather than in any over-anxiety concerning the neglect and abuses in other folds.

God gives us all a great positive work to do, and these swift-running years remind us with solemn emphasis that the true workman should use his full capital of strength and wisdom quickly—use it, not in wearisome controversy, but in widening and strengthening the great community of souls. It is no hard task to spend one's hours in searching through the many books where are gathered the old arguments to support every theological conceit ; it takes no wonderful powers of criticism to see and proclaim the weaknesses and absurdities of an opponent ; but no faithful servant of Jesus Christ, who lives near the thought and work of this nineteenth century, can feel that men are either asking for more controversy or the louder proclamation of ecclesiastical anathemas. Now, more than ever before, the world is ready to accept the argument of a consistent Christian life. Tending strongly in the direction of materialism, it honours and respects that spiritual faith which out of ignorance, misery and vice re-creates the human character, re-establishes the dignity of a lost manhood.

—The Woman's Crusade ; from the *Advance* :

When the great wave from the West seemed to spend itself, last spring, against the barriers of our large Eastern cities, very large meetings were held, as you remember, in Brooklyn churches under the auspices of a few devoted Christian ladies and their friends, for prayer and conference upon the duty of the hour and the locality. We may without presumption, I think, refer the following significant response to their prayer for light, to the direct agency and intention of the Divine Spirit. A man named Meyer, who kept a low liquor shop at Number 406, Bridge street, was seized with unaccountable convictions of guilt in his calling. His terror become so extreme that he could neither eat nor sleep. He sent word to the ladies at one of their meetings, that he wished they would come and see him and pray in his saloon ; but particularly desired that not more than two or three should come at once. This request seemed to them a type of the method appointed, and the solution of the problem of the Crusade in large cities. So it has proved, in its persistence and growth, a success no less wonderful than that in the West, and which yet seems to be only a beginning.

Meyer's saloon was closed, and he returned his stock of liquors to the wholesalers in payment of his debts, and found a more honest occupation. He was not converted, evidently, only frightened out, but his saloon began a new life under a new lease. Although six or eight liquor dealers competed for the succession to so valuable a stand, it was taken by the ladies, and since May last it has been kept as a sort of "Holly Tree Inn," with lodgings appropriated for the physical and mental convalescence of destitute converted drunkards. About eight, on an average, of such cases have been constantly cared for, a few days or weeks each.

Perhaps the most singular daily prayer-meeting yet, was one carried on just a week by an Episcopal (!) clergyman at Greenpoint (next to Brooklyn on the East River) before the door of a very bad rumseller. I did not learn whether he kept close to the rubric or not. It is supposed that a thousand or fifteen hundred people assembled nightly, until the saloon was closed, and that closed the series. Capt. Cotter's Christian Temperance Association, for spotting Sunday and unlicensed liquor-sellers, brought the evidence against this particular miscreant before the Board of Excise. On that occasion ensued another of the most singular and significant scenes of the Brooklyn Crusade. To appreciate it, we must remember that last summer this same Board of Excise could not see evidence enough to convict the most notorious Sunday rumseller, on the testimony of a dissipated young man. For such high impeachment none but witnesses of high character were competent. And the worst of it was, they must have actually drunk the liquor, mauger all pledges, else who could be certain that the innocents were selling anything worse than molasses and water ? You might say that, for a Board of Excise, they were soundly converted, when, in the presence of forty publicans and retainers who had come down from Greenpoint to uphold the "good moral character" of their *confrere*, the Board itself requested Capt. Cotter to tell the crowd what induced him to give up the liquor business, and he then and there preached the gospel to them with unction and effect, such as so remarkable an incitement might be supposed to produce.

—*Advance* : "Whittier recently wrote to a friend in relation to his poems that he could not place a very high estimate upon his writings, and modestly added : 'But I have given the public the best I had to give, and the measure of favour with which it has been received has been a constant surprise to me. This at least, I can say truly : that I have been actuated by a higher motive than literary success, and it has been my desire that whatever influence my writings may exert should be found on the side of morality, freedom, and Christian charity."

—Education will not remove corruption. It may gild vice, as in ancient Rome and Athens, but will not uproot it. A godless education has no power to purify. Instruction in morality also has failed to regenerate. No man does his duty simply because he knows it, unless he loves it; nor are political and social changes effective. Social evil has its root in the individual heart, and cannot be removed except by influences operating within it. This fountain of man's corruption must be purified to correct social vice.—*Prof. J. H. Seelye.*

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

Selections.

THE REAL ISSUE.

BY R. PEARSALL SMITH.

The real question before the church to-day is not whether this or that person is free from misconception in the exposition of particular passages of Scripture, or whether their "views" are correct. Let us not be diverted from the true issue to follow the leading of men either way. It would not difficult to point out in some of the modern commentators, expositors, and preachers, most trusted and accepted by evangelical Christians, statements stronger than any we have made upon the very points upon which earnest Christians differ from us; as for example, Alford and Lange on Romans vi., and 1 John i., etc.; Chalmers on Romans vi.; Spurgeon on 1 John ix. To do this, however, now, might divert us to a question of conflicting authorities in the exposition of Scripture, which is wide of our purposes.

I. The real question is, Does the Scripture present to us any available means of deliverance from the bondage and act of conscious trespass against the Lord? Some answer the question boldly, by stating that conscious sinning is the inevitable, continuing condition of the Christian. In no captious or critical spirit, we would ask such, How widely would you set this door open? Would you introduce the distinction of the great apostasy between mortal and venial sins, and continue in the latter only? We acknowledge to a sense of instinctive revulsion from such a statement that forbids our even arguing against it.

II. Others answer that their provision for an uniform victory over sin is to be had through Christ, but that no one is able to avail himself of it; which amounts practically to nearly the same thing as the assertion that to "continue in sin" is our inevitable condition. It is hardly a provision if I cannot be provided in it against sin.

III. Again, others confound an absolute or unconditioned holiness with the victory over known sin, setting the mark so high as to discourage even the effort to attain to it. When Paul asserted, "I know nothing against myself,"—not as the ground of his justification, but of his conscience void of offence; and when John said, "We keep His commandments, and do those things that are pleasing in His sight," they neither claimed an absolute holiness nor opened the door for a defiled conscience.

IV. Again, it is possible to set the standard too low by making nothing sin which does not offend our present conscience. Unconsciousness of sin may be, if we be honest in seeking to know the will of God, no interruption to communion, but it will not do to say that sin is only in the intention or knowledge. John Newton, after his conversion, was engaged in the horrible slave-trade, and seems to have had much access to God while as yet unenlightened upon this subject; but it was sin. Not only Papists, but Protestants, have made martyrs of their opponents, and in unconsciousness of the sin. In Leviticus we read, "And if a soul sin, and commit any of these things that are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity, and . . . the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not; and it shall be forgiven him. It is a trespass-offering: he hath certainly trespassed against the Lord."

We would say then to a candid critic, Will you fear this question? If you think us wrong, will you tell us intelligibly, definitely, concisely, May I or may I not, practically and actually, find victory over what I know to be sin? If so, is it by self-effort, or by faith, or by self-effort aided by faith; or by faith inspiring effort; or have you some other way you suppose to be scriptural? If you believe that victory over sin is to be found in your way uniformly, do *you* claim that you find it? We would not press you to any hard, exact, logical conclusions, which in experience are the most untrue of all things; but as to the *character* of life upon your plan, is it uniform victory; even though for a moment your feet may sometimes slip, only in the next moment to be forgiven, and in the victorious position? If you have not found the victory you acknowledge that you ought to have, and are not able to teach it to others; and if your charity, candour, or it may be even temper, will not bear a difference of judgment or interpretations of Scripture, would it not be well to definitely answer these questions to yourself; or to pause prayerfully and search whether the answers given by others, as claimed to be wrought out in the personal experience of thousands, be not substantially according to the mind of God, though they be not according to your mind?

We feel it to be a fair and just thing at this time to ask of our brethren in Christ a definite answer to these questions. Some have shown not only a readiness, but anxiety, where there have been misunderstandings, or where there have been misapprehensions of Scripture, to correct them. We suppose that no one who is growing in knowledge of the Word would say the same things in every point after an interval of ten years. If he did, it would indicate a crystallization that forbade development. Such would be found, we trust, ready to prayerfully consider presentations of scriptural views, in which the authors themselves claimed to have found, characteristically, victory over sin, and maintained communion with the Father of their spirits.

May the Lord save us all from the spirit and aims of controversy! from everything that jars us from restful, holy fellowship with God, and the tender charity which would see the best and not the worst in our brethren who are prayerfully seeking to walk with God, and teach others a life of faith!

THE BOYHOOD OF JESUS.

His outward life was the life of all those of his age and station, and place of birth. He lived as lived the other children of peasant parents in that quiet town, and in a great measure as they live now. He who has seen the children of Nazareth in their red caftans and bright tunics of silk or cloth, girded with a many-coloured sash, and sometimes covered with a loose outer jacket of white or blue—he who has watched their games, and heard their ringing laughter as they wander about the hills of their little, native vale, or play in bands on the hillside beside their sweet and abundant fountain,—may perhaps form some conception of how Jesus looked and played when he too was a child. And the traveller who has followed any of those children—as I have done—to their simple homes, and seen the scanty furniture, the plain but sweet and wholesome food, the uneventful, happy, patriarchal life, may form a vivid conception of the manner in which Jesus lived. Nothing can be plainer than those houses, with the doves sunning themselves on the white roofs, and the vines wreathing about them. The mats, or carpets, are laid loose along the walls; shoes and sandals are taken off at the threshold; from the centre hangs a lamp which forms the only ornament of the room; in some recess in the wall is placed the wooden chest, painted with bright colours, which contains the books or other possessions of the family; on a ledge that runs around the wall, within easy reach, are neatly rolled up the gay-coloured quilts which serve as beds, and on the same ledge are ranged the earthen vessels for daily use; near the door stand the large common water-jars of red clay, with a few twigs and green leaves—often of aromatic shrubs—thrust into their orifices to keep the water cool. At meal-time a painted wooden stool is placed in the centre of the apartment, a large tray is put upon it, and in the middle of the tray stands the dish of rice or meat, or *libban*, or stewed fruits, from which all help themselves in common. Both before and after the meal the servant, or the youngest member of the family, pours water over the hands from a brazen ewer into a brazen bowl. So quiet, so simple, so humble, so uneventful, was the outward life of the family of Nazareth.—*Farrar's Life of Christ.*

TELEGRAPHIC NEWS.

London, March 5th: The House of Commons has rejected, by 282 votes against 186, Mr. Goschen's motion on regimental exchanges. Mr. Disraeli explained the impossibility of the creation of vested interests because of there being no money payments recognized. After the rejection of a motion to report progress, Mr. Disraeli consented to an adjournment until Monday.—Dr. Kenealy raised a question of privilege with reference to an imputation of subornation and perjury in the Tichborne case, in a speech made by Mr. Ashley in the Isle of Wight, and an animated debate ensued.—The s. s. *Gothenburg* has been wrecked off Flinders Island, and 116 persons have been drowned.

6th: A Government Bill in the Prussian Parliament withdraws State endowments from the Catholic clergy. These endowments will be restored whenever the supremacy of the State is acknowledged.—The exportation of horses from Germany is prohibited.—The Liberals have gained a seat at the Norwich election.—The appointment of Mr. Richard Garth, Q.C., to the Chief Justiceship of Bengal has been gazetted.—Archbishop Manning has been summoned to Rome to receive a Cardinalate.—Obituary: John Timbs.

Paris, 6th: M. Buffet is reported to encounter great difficulties in his efforts to form a Cabinet.—M. Bodet has announced a deficit in the budget of 110 millions of francs.

London, 8th: The *Observer* denies the statement made by the *Englishman* respecting the order for all troops in India to be held in readiness for active service.—The two Archbishops and 24 Bishops have issued an address to the clergy and laity, urging the necessity of discipline in the Church, charity, and forbearance.—Obituary: Sir Hope Grant and Sir Arthur Helps.

9th: The British Exports for the month of February amount to £17,500,000, showing a decrease of £750,000. The Imports for the same month amount to £25,875,000.—The Sublime Porte has accepted the explanation of Spain that the notification of the accession of King Alfonso was inadvertently made to Roumania.—In the House of Commons last night Mr. Gathorne Hardy, in moving the Army Estimates, denied the asserted deterioration in our recruits or the Army generally, and said it was his intention to give Lord Cardwell's reorganisation scheme a fair trial. A departmental committee of enquiry he said had been appointed, and he should not hesitate to ask its authority to redress defects if necessary.—In the House of Commons last night, in reply to a question from Mr. Cross concerning the probability of the abolition or reduction of the protective duties on cotton goods and yarns imported into India, Lord George Hemilton stated that the report of the Committee appointed last year to consider the operation of the Act of 1871 was still awaited.—The s. s. *Tanjore* has returned to Port Said with her engines damaged: the mails and passengers have been transferred to the s. s. *Mongolia*.—Obituary: Sir Richard Birch.

10th: In consequence of the death of Lt.-General Shuldam, the following Brevet promotions have been gazetted:—Major-General W. Wemyss to be Lt.-General, Colonel T. Addison to be Major-General, and Major Bowes Foster to be Lt.-Colonel.—The Judicature Bill has been withdrawn.

Paris, 10th: M. Buffet has at length succeeded in forming a Ministry, which has been constructed as follows:

Minister of the Interior	M. Buffet.
Minister of Justice	M. Dufaure.
Minister of Finance	M. Leon Say.
Minister of Instruction	M. Vallon.
Minister of Commerce	M. Meaux.

The remainder of the Ministers retain their former offices.

Berlin, 10th: The Emperor William is seriously indisposed.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia, 8th*:

For Brindisi.—Mr. Ruton, Mr. Grant-Duff, Mr. and Mrs. E. S. Robertson and infant, Mr. W. Glynn, Mr. C. Kelvey, Mr. L. Macdonald, Mr J. F. Mackenzie, Mr. C. H. Priestley, Mr. Pearse, Mr. W. Irvey, Mr. J. Nutter, Mr. Hugh D. Fisher, Mr H. E. Bright, Capt. R. J. Bond, Capt. Trengove William, Mr. Toynbee, Mr. Langston, Mr. Charles Gessel, Capt. A. H. S. Neill, Captain Daniell, and Mr. Macpherson.

For Southampton.—Mr. Luke Dillon and party, Mr. and Mrs. Courtney, Mr. Carew, Capt. Harenc, Mr. George Ward, Lieut. Dyce, Mr. Dyce, Mr. T. L. Ingram and infant, Mrs. Dyce, Rev. W. H. Gale, Major F. J. Keene, Mrs. Jones and infant, Mr. Simpson, and Mr. Lewis.

For Venice.—Mr. and Mrs. Blake and two infants, a gentleman and lady, Capt. H. W. King, Mr. Andrew Yule, Mr. James Duffus, Capt. and Mrs. G. C. Bird, Mr. J. Whyte, Mrs. Jas. Davidson, Mr. H. Berger, Mr. Joseph Mackay, Miss Gordon, Mr. F. R. H. Sharp, Mr. G. W. Marret, Mrs. Malcolmson, Mr. Henry Whyte, Mr. Bottomley, Col. J. F Stafford, Mr. H. Lyon, Mr. and Mrs. Smith and infant.

For Suez—Mr. and Mrs. Ricketts and infant, Mr. E. Cohnitz.

Per Str. *Calypso, 10th*:

For Suez.—His Excellency Syed Yakoob Khan, Ambassador from Yarkand to the Sublime Porte, 2 ladies and 7 native servants, Captain Hunter and native servant, N. Burnham, Esq., J. Blakesley, Esq, S. R. Seibrit, Esq.

For Port Said—Mr. G. Mitchell.

For Trieste.—Mr. and Mrs. Thomas Smith.

PASSENGERS ARRIVED.

Per P. and O. Str. *Teheran, 11th*:

From Venice—Mr. C. Thibaut, Mrs. Chalmers, Miss Langdon, Mr. C. Macdonald, Dr. Bellew, Col. F. Howitt, Surgeon-Major W. Rean, Rev. D. Mackechan, Mr. and Mrs. Parker.

From Brindisi.—Mr. S. Reid, Col. S. F. Graham, Mr. P. K. Doyne, Mr. J. M. Murray, Mr. R. Turnbull, Major G. R. Westropp, Major and Mrs. Galloway, Mr. T. B. Tracey, Dr. Doolittle, and Mr. E. Keyworth.

From Southampton.—Mr. T. Pilot, Rev. J. F. H. Blunt, two Misses Bland, Capt. Wyndham, Miss Steeves, Mr. L. H. Jones, Mrs. R. Collins, Mrs Kelly and 2 children, Miss Coles, Mrs. Tapp, Mrs. Thomsett, and Mr. A. Wilson.

From Suez.—Mr. J. Robertson, Mr. Rasch, and Mr. Dadabhoy Manockjee Sett.

From Aden.—Col. Short.

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Printed and Published for the Proprietors at the EAGLE PRINTING OFFICE, BOMBAY.